

A
Sermon

ON

The 30th of January,

BEING

The day, on which that
Sacred MARTYR, King
CHARLES the First
was murdered.

By JOHN KING D. D.
and Dean of Tuam in Ireland.

Lamentation 5. 16.

*The Crown is fallen from our head. wee
unto us that we have sinned.*

London, Printed for John Playford at
his Shop in the Temple 1661.

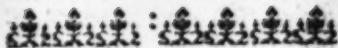
A
Section



John King D.D.

...

...



LAMENT. 4. 20.

*The breath of our Nostrils, the
Anointed of the Lord was
taken in their pits, of whom
we said, Under his shadow
we shall live among the Hea-
then.*



Publick Calami-
ties charge every
man with a rate
of sorrow pro-
portionable unto
the tenure of his
Understanding, put him upon a
serious enquiry of the Causes and
Consequences of them, and ex-
act from him a diligent provisi-
on of means to stop, or divert
them: Calamity, like the flood,
is now lifted up above our Earth,

and hath almost covered the *highest Hills* of our temporal felicity ; could our sorrow swell as high, as that the sense of our present and impending miseries would drown us ; if we search into the *causes* of them, we shall find those in our selves, [*our sins*] their sad *consequences* are by so much the superabounding matter of our just fear, by how much they go beyond our knowledge, nay, even conjecture, and all our power to prevent them : such is the inundation of miseries now prevailing over the three Kingdoms : Would you see the head of these overflowing *Cataracts* ? this Text will make the discovery unto you, *The breath of our Nostrils, the Anointed of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the Heathen.*

The Words are the groundwork and foundation on which the

the Prophet *Jeremiah* raised the whole sorrowfull structure of his *Lamentations*, composed on the mournful Obsequies of the best of the Kings of *Judah*, *Josiah*, (hurried away by a violent and (unto all but himself) untimely death) made a mourning Ordinance for *Israel*, and enjoined as the signal expression of their grief, and deep sense of the future, numerous and unavoidable Calamities would by his death befall them; *Judah's* sins having provoked God unto so speedy execution of those Judgements formerly denounc'd against them; that they might not longer plead the priviledges of their Princes piety to reprieve their punishments, God removes this remora unto his justice (their good King) from them; that he might bring upon them the fierceness of his great wrath, he plucks down their hedge and fence, their devout Prince

2 Chr
35. 25.

Calvin

2 King
23. 25.
27.

Lam. 2

from them, that he might rush in upon them by unexpected judgments to destroy them : there lies not among all the files of sacred Records an evidence of so exemplary and princely Piety, as King *Josiah*, *Like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses, neither after him arose there any like him* ; yet the sins of his People drew upon him a violent death acknowledged worthy of a longer life ; the peoples sins put the religious and deserving Prince into the toyles of his persecuters, they hunt after his precious life, and he falls into their pits.

He who stood in the *Gap* to hinder the way of the *Destroyer*, that bulwark that stood betwixt them and the furious batteries of Gods wrath, was now come down ;

(33)
down ; just cause then had the
Prophet to fear the sharp assaults
of Gods judgements, ready to
storm the Kingdome of *Judah*,
and to break out into this dolo-
rous Lamentation, (as pointing
at the spring and source of their
sorrows and calamities) *The*
breath of our Nostrils, &c.

How is the happiness of a King-
dom twisted with the welfare of
a religious King ? how close doth
the ruine of a people follow the
loss of a pious Prince ? A good
King is a Rampire and security
unto his Kingdome, that being
sighted, the destruction there-
of is an easie undertaking ; yet
who so apt to sap and undermine
these their own fortifications, as
the people themselves ?

— felices nimium bona si sua norint,
Sufficiently happy if they knew the
things which belonged unto their
welfare ; Sufficiently happy, if
they were not so industrious to

make themselves unhappy; *Josiah* was the best of Princes, yet by the finnes of his people, pushed into the fatall pits of his Adversaries, and his fall proves the utter destruction and downfall of the people themselves; this Consideration makes them mourn for their deceased King, weep Elegies and lament thus, *The breath of our Nostrils, &c.*

A spreading and thick Cloud, whence lasting showres of tears might continually descend, *That the breath, &c.*

The words (not to torture them) offer unto us two things,

First, Gods Letters patents of the royall prerogatives, and beneficiall priviledges granted unto King *Josiah*, and that in these 3 eminent and significant expressions: 1. *He was the breath of their Nostrils.* 2. *The Anointed of the Lord.* 3. *Of whom they said, Under the shadow of his wings they should*

should live among the Heathen.

Secondly, there is the Nulling of these letters patents of *Josiah*, *He was taken in their pits*, God by a violent death reversed them.

The Prophet and people of *Judah* well knew the sacred and royal prerogatives of their deceased King, yet acknowledge these glorious priviledges taken away by his death for their punishment.

The breath of our nostrils, an high and emphatique expression, borrowed from the chiefe and choicest work of the Creation, *Man, whom when God formed out* Gen. 2 *of the dust of the earth, he breathed into his nostrils the breath of life, and he became a living Soul*; thus contriving within this trunk of dust and clay the inimitable hability of his own deiry, & from him is this significant and effective operation; in an inferior and

remiss degree attributed unto his Vicegerent King *Josiah*; that as in the natural body, Life, and all the animal faculties and principles of action, owe their Original unto the infusion of Gods breath, the Soul : So a man ; a Subject considered in a politick respect, hath the life of his Civil Constitution from the King ; and as the rational faculties planted in the Understanding, Memory, and Will, are from the Soul ; so

13.3 the religious actions of men refer their growth unto the Prince, in which respects is it, that the King is termed *αντιτυπος, the Minister of God* ; an august denomination, implying him the chief Officer for the exercise of sacred Jurisdiction, great in regard both of the Author thereof, God ; and the end thereof, Mans good. This royal Jurisdiction consisting in the Legislative and Executive power of Kings, to make and

exe.

execute Laws, for regulating the actions of men as well in the outward and religious worship of God, as in civil conversation; that as the *Soul* is the *fountain* of corporal *motion* and rational *action*; so the *Laws*, *divine* and *humane*, (of which the *King* is the proper *Custos*) are the *beginning* and *rule* of all *civil* and *religious actions*; and as to make Laws is the life of *authority*, so the *execution* of them is the life of the *Law*: Herein a pious *Prince* being eminently the *representer* of his God, and may be said, the *breath* of his Subjects, (as unto their civil and religious life) in making and executing such Laws as may dispose them in order unto God and salvation: But this divinely alluding and cryptick similitude, appropriate unto a pious Prince, (*to be the breath of our Nostrils*) hath not a more lively *feature* of divine resemblance,

seimblance, then the vigorous ex-
emplarity of personal piety in the
Prince himself; his example giving
life, reputation, and lustre unto
Religion; in which sense is it,
am. 14. that a King is termed, *An An-
gel of God, the light or Candle of*
am. 21. *his people:* from all these Consider-
ations, good K. Josiah was justly
acknowledged, *the breath of their*
Nostrils, he restored the Law
even lost, punished & extirpated
Idolatry, settled the Church, re-
stored Religion, encouraged the
Priests, judiciously ordered the
whole service of Gods houses
and for his personal sanctimony
(besides these Acts of royal pru-
dence and zeal) the Holy Ghost
affords him this great and graci-
ous testimony, that *his heart was*
endero. *tender, and that he did humble*
27. *himself before God:* his chief care
& solicitude was to decline those
things that would offend God,
and preserve his Conscience a
clear

(11)
clear, and unspotted glasse, where-
in the glorious Image of divine
holinetic did shew it self trans-
parent in the whole conduct of
his actions: yet this great and
royal pattern of piety, the life
of their Religion and Law was
taken in their pits, for the sins of
his Subjects he fell into the fatall
snarcs of his Adversaries; yea
notwithstanding he bare yet a
more visible cognizance, and live-
ry of Gods own divine and su-
pream Authority, being

The Anointed of the Lord,
Gods Christ, sacred by holy Un-
ction unto God: Unto no materi-
all thing hath God fastned such
significations of his Graces unto
mankind, as unto Oyle, the whole
influence of Gods jurisdiction
over man, being (as the most la-
sting pieces are drawn in Oyle)
represented unto us by a mysteri-
ous application thereof, through
unction therewith, of those
unto

unto whom God hath by a deputation conferred the great and chief Places of Trust for the exercise of his supreme power over mankind, as the Kingly, Priestly and Prophetick Offices ; they whom God had delegated unto these subservient Offices of Supreme Authority, and constituted his own under-Officers, having the Warrant for the execution of their Places signed by the outward Act of sacred Unction.

Ecc. The Title *Anointed*, sayes Eusebius, is of great reverence and glorious, delivering types and symbols of heavenly things, and secret images, and representations, full of mystery. But whereas Priests and Prophets in Scripture are barely called *Uncti*, Anointed ; for Kings the style alwayes runne, *Uncti Domini*, the Lords Anointed : God having given unto Kings by a more immediate consignation, greater relations, and pro-

proportions of his power, than
 unto either the Priest or the Pro-
 phet. Kings were by divine in-
 stinct of God, unto his Prophet a-
 nointed with Oyl and made Christs, *Euseb. supra.*
 or anointed; that they should re-
 semble Christ, because they by
 themselves resemble the image
 and figure of regal and principal
 power, which is seen in the only
 and true Christ: So Saint Augu-
 stine speaking of Saul's Unction,
 which made David fear even to
 touch him, saith, *Oleum illud, &c.*
mysticè accipiendum & magnum
Sacramentum intelligendum est:
 That Oyl with which Saul was
 anointed, and from that Crisme
 or Unction was termed Anoin-
 ned, is to be understood mystical-
 ly, and is a great Sacrament, (so
 the Ancients usually termed the
 representations of things holy.)
 When Sylvester the Bishop of
 Rome anointed Constantine, *Con-*
signationem Spiritus Sancti adbi-
luit,

civ. D.
l. 17. c.

huit, sancti Chrifti Vnctione,
dicens, signet te Deus sigillo fidei,
In nomine, &c. saith the Author.
 He gave a Consignation of the
 Holy Ghost, by the Vnction of
 the holy Oyle, saying, Almighty
 God imprint in thee the seal and
 character of his faith, In the name
 of the Father, &c.

Ver.
 cil.

Now the plenitude of the Re-
 gall power derived from Vncti-
 on, is visible in these proportions
 of similitude:

1. Vnction conferred upon
 them, *Vim supereminantis Domi-
 ni*, the power of absolute and su-
 preme Authority; † Oyle deno-
 ting Sovereignty, in that being
 mixed with any Liquor, it main-
 tains a superiority in the superna-
 tation, appearing still uppermost:
 the Exercise of which supreme
 Authority consisted in the ma-
 king and abrogating of Laws Ci-
 vill and Ecclesiasticall, (which in
 matters indifferent, and not a-
 gainst

leum
 num
 uid
 ficat,
 bus
 hu-
 bus
 remi-
 Aug.
 rb.D.
 3.
 c:8.4.
 r. 2.

gainst the clear evidence of Gods word) should bind the Conscience; *David, Solomon, Hezekiah, Josiah*, ordered the Affaires of the Jewish Church; and *Socrates* tells us, that after the Emperours became Christians, matters of the Church wholly depended upon them, and that it was by their summons and pleasures that the greatest Counsels were called, and therefore *Constantine the Great* would usually say unto the Bishops, *Vos intra, ego extra Ecclesiam Episcopus a Deo sum constitutus*, ye are Bishops within the Church, and without the Church I am a Bishop appointed by God; he was *Communis Episcopus*, the common and ecumenicall Bishop in his Empire.

It gave them power to denounce Warre, the *merum Imperium*, and absolute power of the Sword, being his from God. *Ordo ille naturalis mortalium paci accom-*

Socra
prox.
l. 5.

Euseb.
vit. Co
m. l. 4
24.

Rom.
4.
p. 21. 47
Contr.
Faust.
Mania
21. c. 7

accommodus hoc poscit, ut suscipiendi belli auctoritas atq; Concilium penes principem sit, even natural order accommodate unto the peace of mankind requiring this, that the power of making War remains wholly in the Prince: which when the people usurped, we see they were punished, Numb. 14. 44.

3. To conclude peace and make *Confederations and Leagues*, as m. 10. King David and King Solomon
pgs 4. did: the Olive from which Oyle
pgs 5. comes is the Embleme of Peace
pgs 3. and Union, notably insinuates those ready inclinations and endeavours in Kings to procure the peace of their Subjects; and in order unto peace to make Cessations and Truces, which when broken even by *David's* General, he was sentenced as for *master-ther.*
Chron. 19.

4. *The free Election* of their Servants, and disposition of all Offices

Offices in Church and State.

5. To pardon unto Offenders 2 Sam
 their lives, reprieve or to punish 4.
 them with death, as in *Joab's* 1 King
 and *Shimei's* case. 27.
Eph.

6. To receive Appeals from all
 other Judicatures, *that absolute* 1 King
submission unto the supreme Ma- Acts
gistrate being taught Christians, 10.1.
(as Polycarpus the holy Martyr Euseb.
and Bishop told the Proconsul) Hist. c.
which brings no hurt unto the sal- 6.14.
vation of our Souls and Religion.

And from this divine signature
 of supreme power in Kings by
 Unction, flows their indempni-
 ty and inviolability in word and
 deed, they are not to be smitten
 even with the tongue, much less
 the hand : *Against thee onely*
have I sinned, sayes *David* : Psal. 51.
 which *St. Ambrose* expounds by
 his absolute exemption from hu-
 mane Judicature : *There is no ri-*
sing up against a King, sayes *Sal-*
omon, *who may say unto him, what*
dost

non *doest thou?* David acknow-
 lebat *ged the Image of God by holy*
 al sa- *unction in the worst of Kings,*
 menti *Saul,* insomuch though he were
 titi- *his irreconcilable Adversary,* he
 , quid *would not even stretch forth his*
 o ve- *hand against him; he had not the*
 abatur *new way to expound Scriptures*
 vid? *unto his own distorting passions,*
 . cont. *though that course was pressed*
 et. l. a. *upon him with the advantage*
 . *of a Crown, he checks the wre-*
 . *sted and carnall application,*
The Lord forbid that I should do
this thing: yea, when the Son
 am. 14. *of a stranger, an Amalekite,*
(who might perhaps plead igno-
rance of the sacred relations by
unction) although Saul had al-
ready received his deaths
wound; beside that it might be
counted a kind of rescue to save
him from being taken Prisoner,
and come alive into the enemies
hands, and that he might seem
also to have merited by preserv-
ing

ving the *Regalia*, the Crown and royal Habiliaments from the Enemy, and presenting them unto the lawful Successor *David*, yet he is so awed with the sacred regards conveyed unto King *Saul* by Unction, that he punisheth him with death for shortning *Saul's* life as for the breach of a known and natural right. *How wast thou not afraid to stretch forth thine hand against the Lords Anointed?* *David* honoured *Saul* for his holy Unction living, and revenged him being dead. A King in his Kingdom is *solo Deo minor*, inferior unto God onely, sayes *Tertullian*, and then surely above his people: *Deo subditus*, subject to God onely, sayes *St. Ambrose* unto *Valentinian*, *Princeps legibus solutus est*, that the King is free from the power of the Law (is a *Maxime* as old as *Christianity*) that is from the penalties of it, Laws have onely a directive,

David
Saul
propt
sacro-
tam
ctione
honor
vivum
vindict
occisus
Aug. 6
lit. 9. c.
c. 48.
In Apo
Ep. l. 2.
Ep. 13
Dig. v.
l. 1. tit.
H. leg. 3
Tho. A.
1a. 11a
96. a. 5
III m.

cat-
Ep.

no coercive power over him ;
though not as a moral man ; yet
in his politick consideration he is
above the Law. *Divino sunt ju-*
dicio reservandi Reges, Kings
stand or fall unto their own ma-
ster God ; *satis est ad poenam,*
quod Deum habeant ultorem, it is
sufficient that God will punish
their Crimes ; he is the onely
Judge, not the people, unto
whom our Appeal lies against
the injuries of their procee-
dings ; in such cases our proper
address is unto Gods Tribunal :
if arbitrary Government, Op-
pression, Murther, Sacriledge,
Démonaick possession, Witch-
craft, (of all which sins King
Saul was notoriously guilty) could
give sufficient warranty unto his
punishment by his Subjects, and
were the people competent Jud-
ges, the peoples hate of *Saul*,
and *David's* merit from them,
and sufferings from *Saul*, might
pro-

probably lead him to propound the people an High Court of Justice, but informed by a better spirit than that which actuates these times, he puts up his Charge against *Saul* (even when his life was in his power) unto God (unto whom the judgment of Kings belongs) in these words, *The Lord judge between thee and me, and the Lord avenge me of thee, but mine hand shall not be upon thee*; yea, afterwards upon *Saul's* continuance of his mortal hatred and bloody persecution of *David* and his Followers, and that *Abishai* preached unto *David* the modern doctrine, *the divine and infallible equity of outward Successes*, that God had delivered King *Saul* into his hands, and offered himself a ready Executioner of the fact, *David* countermands his active and interested malice (cloaked with usual pretensions of Religion and

1 Sam
14.

and Liberty) Destroy him not, for who can stretch forth his hand against the Lords Anointed and be guiltless ? but he refers for remedy unto the proper Court of

16. Justice against Kings, the Lord shall smite him, or this day shall come to dye, or he shall descend in Battel and perish ; the Lord forbid that I should stretch forth mine hand against the Lords Anointed.

Saul had not Innocency, and yet he had Sanctity, not of Life but of the Uction, which even in wicked men is holy, saith Saint Augustine.

The first and best Christians continued their practice towards their most refractory and imperious Emperors ; when Valentinian the Younger dispossessed the Orthodox of their Churches in Millain, and gave them unto the Arians ; Saint Ambrose the Bishop onely offered up his supplications unto God to alter the Emperors purposes,

437
poses, *Adversus Arma, Lacry-* Amb.
ma mea Arma sunt, against l. 2. Ep
Armes, teares are my defensive
weapons; *aliter nec debeo, nec*
possum repugnare, no other way
ought I, or can I resist, saith he:
the carriage of the Citizens of
Milaine was the same, exhibiting
their Petition unto the Empe-
rour, they all crie out, *Rogamus,*
non pugnamus, We humbly in-
treat you oh Emperour, we fight
not against you.

The testimony of *Plynium se-*
cundum, given unto *Trajan*, that
the Primitive Christians practi-
ced nothing against the received
Laws, and were ready rather to
suffer then oppose, procured them
not onely a respite from their
bloody persecution, but also the
free exercise of their Religion.

Euse. Hist.
Ecc. l. 3
c. 27.

Teares and Prayers unto God, Theod. I
and humble supplications unto 3. f. 19.
Princes, the ancient Christians
held the onely powerfull means.

od de- to divert their miscarriages; they
 mnon never denyed them any duty of
 dide- Subjection. Saint *Austustine*
 in witnesseth, that this was the be-
 Chri- haviour of the Christian Souldi-
 ni non ers, even under *Julian* the Apo-
 terre- stata an Idolater. When *Maxi-*
 regibus *mus* entred *Italy* with a great
 equi. Army, under pretence of resto-
 g. Con ring the Orthodox, ejected by
 in al. 118. *Valentinian*, who patronized the
 Pl. 114. *Artians*; he was held by the Or-
 thodox but for a Tyrant, and was
 so far from receiving assistance
 from them, that they overthrew
 him, and established *Valentinian*.
 gom. And as *Nation* is the divine
 7. cap. seal of Iupreme power, Indemp-
 30 14. nity, & Inviolability unto Kings,
 so doth it likewise suggest un-
 to them, the duty of the Regall
 Administration towards their
 Subjects: That as *Oyle* is of a
 spreading & diffusive quality; So
 in the Prince is required Impar-
 tiality and Justice equally distri-
 butive

bative unto all. As Oyle like Luk: 10
 wise hath in it a *lenitive* and *hea-* 34.
ling vertue: So should the Su- Isa. 3. 7
 preme Magistrate be an *Healer*,
 and binder up of the wounds,
 and sores of his Subjects.

Oyle hath in it also an especi-
 all vertue to comfort and streng-
 then the parts unto which it is
 applied: So is a King the Mini-
 ster of good unto his Subjects for
 good: he is to cherish vertue, to
 esteem honest and commenda-
 ble Action: in which sense are
 Kings stiled by our Saviour, *Ben-* Rom. 13.
efactors, *Benefactors*, Luke 11. 25. 4.
 Adde hereunto, that Oyle is of
 a *nourishing and cherring quality*, Psal. 104.
 and taken as sustenance; is of 15.
 easie & fine distribution, causing
 a good and wholesome nutri-
 ment, therefore it is reckoned a-
 mong the principall blessings
 of a land; so is the Grace and
 Countenance of a King, of a
 nourishing, and improving opera-

tion; *The Kings favour is like the dew upon the grasse, Prov. 19. 12.* in which respect God promiseth unto the Christian Church, that *Kings should be nursing Fathers, and Queens the nursing Mothers thereof, Isa. 49. 23.*

Thus we see the many sacred Impressions of Divine Jurisdiction imposed by God himself on Kings through holy Unction, whereby his Dominion over Mankind, is delegated unto Kings, *the Lords Anointed*; God by this Symbole, and outward signe agreeable and connaturall unto man, consigning the ordinary exercise of his Government over Mankind unto them; so that the holy Oyle thus employed is no longer bare and common Oyle, but *χρῆσμα, the gift of Grace*; which (however vilified by Enthusiastiques and Solifidians) betokens the *Grace of Christ unto Kings*; and prescribes

(27)
necessary submission and duty
unto their Subjects: We are
not (whatever phantastique men
may presume) to spirituall in this
life, but that we stand in need
of outward representations to
carry on our faith and hope unto
things spirituall, the greatest fa-
vours unto lapsed mankind are
the Sacraments, where the visi-
ble and corporeall Elements are
the meanes to convey by faith
spirituall graces and the whole
benefit of Christs sufferings unto
us: the sublimated and meta-
physicall Professours of our times
endeavour too irreverent a
close with Almighty God, they
will have no King but Christ, no
Unction but that of the Spirit,
which is not that sober & peace-
able Spirit *that leadeth into all
truth*, but the Spirit of *giddinesse*; Job 32
Elihu's spirit, the spirit of their 18.
belly which leadeth into all er-
rour, Carnal interests constraining

(205)
them to shake off Gods Govern-
ment in Princes ; to effect
which, the most compendious
way is, to throw all Ceremony
(which is unto Religion as the
Scaberd unto the Sword, to pre-
serve it from the rust of con-
tempt,) (as Saint *Augustine*
speaks.) The sacred regards of
Uction, of King, of Priest, of
Prophet, of Churches, of Tythes,
stand betwixt them and their si-
cridigious ends, they must be re-
moved, no railes or bounds must
be set unto them, they will ap-
into the Mount and run the ha-
zard if not of temporall flames,
yet certainly (without hearty re-
pentance) of the Everlasting
burnings : These men who will
be solely swayed by the guidance
of their own spirit, (which being
as various as the severall tem-
pers of the Continents it inha-
bits) will make Religion full of
uncertainties, meerly imaginary
and

and wholly depending upon the
doubtfull Insufficiencies of mens
weak Conceptions, so that here-
by, the essentiall truths of Reli-
gion must needs daily decay, the
substance thereof be reduced in-
to the smoke of every mans
unbounded Fancy; and the Chri-
stian faith will die by degrees.
But **U**nction puts Gods Domi-
nion into the Kings hands, that
must not be resisted; for it is
the resisting of God himselfe:
It is the very language of the
Holy Ghost unto the ten revol-
ted Tribes, that *they resisted the*
Kingdome of God in the hands
of the Sonnes of David: and
Iosephus assignes this the Cause
of the subversion of them (no
memory of them being left.)
The sedition (saith he) *that they*
moved against Rehoboam, estab-
lishing but Ieroboam for their
King, was the originall of their
mischiefs: *Achan* was a most
wicked

2 Ch
13.
Ant
c. 14

wicked and idolatrous Prince;
 yet God punished the Treason
 of his Servants against him, be-
 cause he was *Gods Anointed*:
 Many sacred regards are by U-
 ction conveyed from God unto
 Princes: great cause then had
 the Prophet and people of *Judah*
 to lament the death of their good
 King *Josiah*, *The Anointed of the*
Lord, That he was fallen into
their pits.

3. *Of whom we said, Under the*
shadow of his wings we shall live
among the Heathen: King *Josiah*
 his regall prerogatives and per-
 sonall vertues were a protection
 unto his people, he was the foun-
 taine of their liberty and safety;
 The happinesse of Subjects de-
 pends upon the wel-being of
 their Kings, and the preservation
 of the Regall dignity is a sure
 pledge of Gods goodnesse, & the
 continuance of his favour unto
 a people; for this cause is it that
 when

when the Apostle had exhorted
 that *prayers should be made for all
 men*, 1 Tim. 2. 1. as though this
 precept were too universall, he
 reduceth it, v. 2. *unto Kings*, and
 adds the reason, *that ye may lead
 a quiet and peaceable life*, and for
 the same cause did the Prophet
 command the Israelites to pray
 for the King of Babylon, *Nebu- Jeri*
chadnezzar: This consideration
 also made Davids Subjects ap-
 price his life at so high a rate, *is*
not now thy life worth ten thousand 2 Sam
of ours? The King is the Head 3.
 of the people, there is a sacred 1 Sam
 and neare relation betwixt them, 17.
 a disease or paine in the Head
 causeth a discrate in the whole
 body, an indisposition through-
 out all the members: So the ca-
 lamity and sufferings of the King
 affecteth every conscientious
 man in his Kingdome; this honest
 zeale and pious sympathy be-
 twixt the Head & the members,

the King and the people, made
our Prophet and the men of Ju-
dah so passionately bewaile the
losse of their good King *Josiah* :
they promised unto themselves a
lasting security in this life, Of
whom we said, Under the shadow
of his wings we shall live among
the Heathen. Gods grant of Re-
gall prerogatives unto *Josiah*, af-
forded not onely protection (as
the Hen gathereth her Chickens
under her wings, our Saviours al-
lusion) to defend them from
the Birds of prey, but a strength
also and vigorous warmth to
make them grow up unto an
ability to guard themselves and
dwell with safety among the
Heathen, the known Enemies of
their Nation and profession;
when then this Royall Oake was
cut down, and they deprived
of the thriving benefits of its
shelter, their sorrows must needs
plentifully spring up from the
sense

sense of so great and irreparable
 a losse, and the fear of those
 stormes which now threatned to
 overthrow their felicity: But
 the depth of this sorrow was
 not to be fathomed, when they
 found the bottomlesse Abyss
 of their own sinnes the head
 thereof, that notwithstanding
 the great priviledges of *Josiah's*
 Regall dignity and piety, that
 the fiercenesse of Gods greater
 wrath was so kindled against
 Judah, that the Lord said, I will
 remove Judah out of my sight, as
 I have removed Israel, and there-
 fore that his fury without obstru-
 ction or let might be powred
 out upon them, God suffers the
 breath of their Nostrils, the An-
 nounced of the Lord, of whom
 they said, Under the shadow of his
 wings they should live among the
 Heavens: Good King *Josiah*, the
 life of their Religion, Law, he
 who was empowered by God
 with

with the Supreme Authority, had
 a divine grant of humane Indem-
 nity and Inviolability, their righ-
 teous Justice, their Physician,
 their nursing Father, their Pro-
 tector, and the great Conserva-
 tor of their Liberty and Safety.
 To fall into their pits, to die by
 the hands of his Adversaries:
 being the second consideration
 in the Text.

2. *The breath of our Nostrils,*
&c. was taken in their pits. Here
 is the nulling of Gods letters pa-
 rents, and the grant of Regall
 prerogatives and beneficial pri-
 viledges made unto King *Jashab*,
 by a violent death. God for the
 punishment of the people of *Ju-
 dah's* finnes, takes away their
 pious Prince by the power of his
 Enemies: The force of the re-
 lation betwixt the head and the
 members, the King and the Peo-
 ple, is the true reason why God
 punisheth the heads of Kings with

temporall judgments for the offences of his Subjects, (as here in *Josiah*) The anger of the Lord was moved against Israel, and he moved David to number the people, 2 Sam. 24. 1. The divine Justice vindicated that sin of the King upon the people; for whose transgressions he was suffered to sin: Divinely holy Gregory, *secundum meritum plebi-um dissonantur Corda Rectorum*, According unto the deserts of the People, the hearts of the Governors are disposed; the just Judge punished the faults of the Offender, upon them who had caused him to offend. What an impious absurdity is it to flie in the face of our Prince for those errors, which receive their birth & strength from our own native corruptions! we should rather say (as Job tells his supercilious Reprovers) why persecute we him, since the ground of the matter is found in us?

Ep. J.
Justi-
dex
can-
cium
ipso-
anim
verfi-
corri-
ex qu
causa
cavit

Job

Where the Prince is vitious, the accusation properly lies against the Subjects, whose sins make him so: for, as the prosperity of the King is the sure earnest of Gods favour unto a people, (as *Saba* shews the *Israelites* from the glory of King *Salamons* Court) so is the oppression and misery, even of the worst of Kings an infallible mark of Gods anger resting upon a people, as in King *Saul*: *Josiah's* single default (fighting with *Pharaoh Necho* without Gods allowance) brings the punishment of a violent death upon him, for that onely registred error into which the peoples sins had pushed him, their sins were now ripe for punishment by his *unoffence*, for whose punishment he was suffered even then to offend, that so their judgments might commence from his death, whose guilt permitted not

unto him a longer life. He fell
into their pits, (a speech taken
 from *Hunters*, who way-lay
 those Beasts they chase, setting
 snares and toyles for them in
 those paths and places they run
 unto for refuge) that they might
 know, that since God had divest-
 ed *Josiah* their sacred head
 of all Regal Prerogatives, and
 let him fall by the practises and
 power of his cruel Foes, they
 could no longer urge a respite
 from the execution of those
 judgments given against their
 former transgressions, but ac-
 knowledge and bewail this sad
 and evil occurrent, (the violent
 death of their King) the fatal
 consequence of their own sins,
 for which there was now a re-
 cession of God (in his Govern-
 ment by *Josiah*) from them, and
 an abandoning them up into the
 hands of Strangers and Usurp-
 ers, from whom they could not
 but

but expect all the wearisom tra-
 verses of *Tyranny*, the heavy
 weight of a continued *Oppressi-*
on, and all those not to be recko-
 ned unhappy inconveniences
 which attend upon a Govern-
 ment obtained by *conquest*, sup-
 ported by *force*, and maintained
 and actuated by the Law of the
sword: so that even this violent
 death appears an absolute assu-
 rance of Gods mercy and good-
 ness unto King *Josiah*, to take
 him out of this life, that he might
 not behold those wofull and
 thronging miseries which were
 ready to rush in upon and bear
 down the present (for his sake
 onely) happy condition of his
 Subjects, which would have pro-
 cured unto him more anxiety,
 than the consideration of under-
 going ten thousand violent
 deaths; a good Prince having so
 strong a sympathy with his Sub-
 jects sufferings, that he feels e-

very pricking pang and painfull
 touch of their troubles, in which
 respect this violent death was an
 incomparable favour unto him,
 and (which at first sight procures
 our wonder) proves his greatest
 temporall blessing, and the gra-
 cious reward of his eminent pie-
 ty, and so much the Holy Ghost
 tels us, *Because thine heart was* 1 CH
tender, and thou didst humble thy 34. 17
self before God, when thou heard-
est his words against this place, and
against the inhabitants thereof,
and humbledst thy self before me,
and didst rend thy clothes, and
weep before me, I have even heard
thee also, saith the Lord. Be-
hold, I will gather thee to thy Fa-
thers, and thou shalt be gathered
unto thy Fathers in peace, neither
shall thine eyes see all the evil that
I will bring upon this place, and up-
on the inhabitants of the same: So
that as the Prophet Isaiah speaks
we may say it to heart, that the Isa. 57
 righ-

righteous is taken away from the
 evil to come : Hezekiah's piety
 likewise found this divine favour
 a respite from the sight of those
 judgments his peoples sins had
 contracted, that there should be
 peace and truth in his days, and
 he thankfully and humbly ac-
 knowledgeth the greatness of
 that mercy.

Chron.
 19.

These sad Considerations
 quickly pull up all the sluices of
 sorrow, and let in floods of tears
 to overwhelm them, they la-
 ment and mourn with a great
 and grievous mourning, *All Ju-
 dah and Jerusalem mourned for
 Josiah* : a mourning wherein the
 whole Kingdom wore the blacks
 of sorrow, a mourning renown-
 ed for the universal and sad so-
 lemnity thereof, a mourning
 made the highest prescription
 of mourning the utmost bounds
 and confines of sorrow, as the
 mourning of Hadadrimson in the
 valley

Chron.
 34.

ch. 11.1

valley of Megiddo, where every family of the whole Kingdome distinguish themselves by the variety and solitariness of their sorrow, every family mourning apart, the Princes of the bloud apart, the Priests apart, the People by their several Families apart, and all their Wives apart, every part of every Family having a several share in this general sorrow? and a particular part in this common sadness and Lamentation for *Josiah*: the Priest and Prophet *Jeremiah* he is the chief Mourner, composeth *Josiah's* Funeral Elegies (this Book of the *Lamentations*) gives them unto the skilful Quire to chaunt forth, he begins the first sad Note, the Singing-men and Singing-women consort with him in the doleful plaints, and all *Judah* and *Jerusalem* make up the sad *Chorus* in this general sorrow.

Just

(42)
Just cause had every man in
Judah and Jerusalem to mourn
for *Josiah's* death, since every
mans sin had made way by a se-
verall wound to take away *Josi-*
ah's life, and so must needs bear
a share in the crying guilt of his
bloud, which nothing but a flood
of penitent tears could wash a-
way : This makes every mans
particular sorrow as several lines,
meet in the centre of the Text,
the common cause of their tee-
ming grief, *The breath of our No-*
strils, the Anointed of the Lord,
was taken in their pits, of whom we
said, Under his shadow we shall
live among the Heathen.

From these sacred Truths natu-
rally flow these divinely in-
forming Conclusions.

That a good Prince is the life of
Religion, Law, and civill Con-
versation.

That

That Kings by holy Unction, as by Gods visible deed and conveyance, are invested with the supreme Authority, Inviolability and Indemnity; and therefore to think reverently of them, consecrated with so many mysterious regards, and relations, the characters of Gods supreme jurisdiction over man.

That Unction suggests unto Kings that duty they stand obliged in unto their Subjects, in the impartial distribution of justice to heal them, to comfort them, to nourish them.

That a good King is designed by God a Protector of his Subjects; and the Conservator of their Liberty, Safety and Peace.

That the best King may be punished with the greatest temporall punishment for the sins of his Subjects.

That the Errors of Kings take their rise from their Subjects sins.

That

That God first taketh away a good King before he will bring judgments upon his Subjects.

That Gods violent taking away a good King from a People is an evidence of his heavy displeasure, and a certain Prognostique of the many miseries he will bring upon them.

That a violent death proves a temporall blessing unto a King, when it takes from him the sight and sense of his Subjects sufferings.

That a violent death may justly be reputed a departing in peace, compared with a continuance of the sense of troubles and durable calamity.

That all men are strictly and deeply engaged unto the most solemn sorrow for the calamity of their King, as caused by their sins, and ushering in their approaching miseries.

Let us see whether our *Kingdome* may not truly calculate their griefs by the *Ephimerides* of *Judah's* sorrow ; we have had a *British Josiah*, whose Graces and Prerogatives fully answered the proportion and size of their pattern : Could *Judah's* finnes snatch away their pious King *JOSIAH* from them, and do not we conceive that our sins have hurried our Religious King *CHARLES* from us ? Was King *Josiah's* death the In-let of *Judah's* miseries, and do not we suppose that King *Charles* his life may be the period of our temporall happiness, and his death the first act of that *tragicall Woe* which is to be presented upon the *Theatre* of this *Kingdome*, likely to continue longer than the now-living Spectators ? We have had as great an Ebbe of Felicity in the loss of our King *Charles*, as

Judah

Judah had in her *Josiah's* ; should not the Tyde then of our sorrows run as high as theirs ? Surely the parallel considerations of the Vertues and Prerogatives of both these pious Kings, of the causes of their Calamities, and the sad consequences attending them, will command an equality of ours with *Judah's* sorrow ; we will a little invert the *method* : Begin with King *Charls* his divine and regal *Prerogatives*, next shew his personall *Vertues* and *Graces*, then his *Sufferings*, point at their *Causes*, and conclude with our own constrained *Sorrows*.

England in her best and loudest language, the *Law*, hath largely declared the sacred sovereignty of her Kings, spoke them *Gods Vicars*, assigned unto them the fulness of *Regall power*, laid forth their jurisdiction by as large bounds as the *Scripture*

arius
estis
egno
ro. An-
vit. p. 5
Vica-
summi
h. Leg.
Reg. c.
Lamb.

u
a
7
7
S
d
an
Et
be
th
Off
Pe
be
exp
bre
ted
are
Kin
ann
Dig
net
in
ra

ture doth King *Josiah's*, or any other Kings of *Israel* or *Judah*: Are not these legall, registred and publick acknowledgments, That every man is under the King, and he under God onely. That he is not inferiour unto his Subjects, even collectively considered. That he is a mixt person, and capable of Spirituall Jurisdiction through holy unction. That he is the fountain of Honour, hath the sole power to pardon and punish Offenders; to leavy War, to make Peace, to constitute Officers. That he can do no wrong? Do not these expressions amount unto, The breath of our Nostrils, the Anointed of the Lord, &c. And these are the Regall peculiaris of the Kings of England inseparably annexed unto their Crown and Dignity, which he that runneth may read, being written in those large and known characters of the Law: Certainly

C

these

ud. these significant delineations of
 Lex the sacred and regall power of
 the Kings of *England* were copied
 out of the holy *Scriptures*,
 which those that now wrest them,
 (and make that fair Face of the
 Holy Ghost a *vizard* alterable
 unto the *disguise* of their person-
 ated piety and hypocritical pra-
 ctice) seeing, will not see. Doubt-
 less the Crown of *England* was
 held from the Lord paramount of
Deminion, God, by as free, noble
 and regall a *tenure*, as any under
 Heaven: And from him by a
 lineall and unquestionable right
 of succession, had King *Charles*
 the investure thereof, and grant
 of all these royall acknowledged
 Prerogatives untill (without any
 divine or humane warrant) He
 was violently disseized of them,
 and taken in their pits: These
 were his sacred and regall Prero-
 gatives.

Let us now look into that spa-
 cious

cious field of *His personall Vertues*, a fragrant tract, having the sweet smell of *A field which the Lord hath blessed*; and since time wil not permit the perusal of every pleasant walk of grace, and the delightful Ambits of his vertues, let us as *Moses* from *Mount Nebo* take a general and distant survey of this blessed circuit *flowing with milk and honey*, King *Charles* his Celestial gifts and graces,

A Jove principium —

His religious piety renders is self glorious in his great love, fear and honour of God; His zeal and devout frequency in prayer, receiving the Sacraments, and reading the holy Scriptures, his reverence in Gods House, his attention unto Gods word preached, the esteem he had of Gods Messengers, his hatred of Heresie, and the zealous

care he had (as it was consistent with charity) to propagate the true worship of God, the Protestant Religion; this in the purity thereof he established by his Laws, enlarged with his Regall Authority, cleansed from that Rust it had contracted through the Atheism and ignorance of the Times, by the contemptibleness of the outward worship, adorned with *Decency* and *Order* in the publique service, and with cost upon the places dedicate unto that service; but chiefly he beautified it with the glorious example of his holy life, and encouragement of the Officers thereof, whom he rewarded with the rewards of Honour and Maintenance: His Royall Palace (as *Theodosius Juniors*) was a constant Receipt for learned and pious Prelats, whom he entertained and cherished as the Servants of the great God.

God, and *Dispensers of the myste- Sacra*
ries and means of *Grace* ; which *r. 22.*
 as it was an especiall and infalli-
 ble mark of the sincerity of his
 humble piety, so through the su-
 percilious irreligion of the times,
 did that (which should have most
 endeared him unto Christians)
 draw neglect and contempt up-
 on him, from them (and those
 Great ones too) who love no-
 thing of Christianity but the na-
 ked name: he knew that Church-
 maintenance was the best Nurse
 of Religion , and therefore no
 weight of difficulties could so
 press upon him, to alien Gods
 portion *the Patrimony of the*
Church ; to preserve which from
 the sacrilegious invasion of the
 first movers of these Troubles
 (who thought the best way to
 shake off Government was to
 destroy Religion, and the most
 effectuall and quick course to
 destroy Religion to take away

Church-maintenance) He tendered the sale of so much Crown-land as would amount unto the value of the Church-land. That great and strict care he took to keep the Throne and Kingdom of God in his Soul (His Conscience) inviolable, shews that although he made his abode among Men, yet his Conversation was in Heaven: The continuall acknowledged remorse he was seized with, for consenting (against the dictate of his Conscience) unto the Earl of *Strafford's* death, speaks him another *David*, and *A Man after Gods own heart*, such were the tender impressions that Act ever left in him, as *David* when he cut off the skirt of *Sauls* garment, his heart smote him, and indeed his Majesty found that fate which the Rabbins assigne unto *David's* fact, that he found no heat in his cloaths afterwards: So His Majesty

Majesty found not that comfort-
 ing warmth in the advices
 of others, which he did in the
 solid Counsels of that ever to
 be honoured Earl. How many
 invincible Arguments have we
 of his Majesties singular sancti-
 mony? How in that his great
Tryall of his afflictions, did the
abundance of his joy, the riches
of his graces, and the absolute
 and compleat contentation of
 piety shine forth in all his *spee-*
ches and actions? as that first
 great Patron of Christianity,
Constantine the Great, would
 have his *Effigies kneeling engra-*
ven on his Coyne, with his hands Euseb.
spread, and his eyes advanced to- Const.
wards Heaven, the posture of an l. 4. c. 11
 humble suppliant at the *Throne*
of Grace; so did our late most
 Religious KING desire that
 unto that his *Golden Manuall*
 might be prefixed his *Representa-*
 tion kneeling, concerning a *Tem-*

porall, holding our blessed Saviours *Crown of Thorns*, and aspiring unto an eternall *Crown of Happiness*; which clears unto us, that his large Soule was not possessed with narrow and temporall considerations, but with the regards of lasting and eternal Interests; so that of all the Christian Kings of this Isle, he may be positively said *the most Christian*.

From his *piety* let us pass over unto his *prudence*, which although it be fairly measured out unto us in his great *piety*; (the practise whereof is the supreme prudence and best evidence of a good Understanding) yet morally considered, as it is an *habie acting in humane affairs by the ordered rules of Reason*, we shall find his Majesty nobly accomplished with *this Vertue*, furnished with a strong memory of things past, with a sound judgment

ment in their reference and relation unto things present; with a clear and quick apprehension to discern the operations and tendencies of Occurrents, and with a singular providence and wise disposition of things fit to attain unto his ends, which were ever honourable and worthy of so great a Prince; who ever judged a *Christian simplicity* the *best policy*: With the gravest Nation of *Europe*, the *Spaniard*, he gained in his younger years the reputation of *A sober, grave, wise Prince*; which will fully appear if we look upon him in his particular relations, His Majesty was a most kind Husband, religiously observant of the *holy ties of Wedlock*, a tender and indulgent Father unto his Children, unto whom he paid the due of Paternall care in their religious and royall Education.: His Kingly

C 5

bounty.

bounty unto his Servants shew
 him a liberall and good Master,
 and his good affection unto his
 People (whose welfare he ever
 prized above his owne; and
 unto the last minute was much
 more afflicted from the sence
 of theirs than his own suffer-
 ings) shew him a most graci-
 ous Sovereign. And however
 he was by those who long since
 took away his Civill life, and
 destroyed his royall reputation
 with his Subjects (to set up
 themselves, and drive on their
 own ends) represented a Prince
 of mean and contemptible en-
 dowments, and unfit for Go-
 vernment; the whole World
 now sees their gross falshood,
 and their Confessions give the
Lie unto their loud and loud Ca-
lamities; for since his solitary
 and close Confinement, when
 he could have no Counsell but
 what he fetched from Heaven,
 all

all rational and unprejudiced
 men see, His sober, wise, satis-
 factory and resolute Answers,
 unto all their arrogant, dull, de-
 structive, dissolute Proposi-
 tions; so that it is a positive and
 measur'd judgment (made from
 the whole carriage of his trans-
 actions with this Parliament)
 that he was incomparably the
 wisest Prince in Christendome,
 and better understood the Con-
 stitution and affairs of his King-
 domes than any man now li-
 ving: Neither may we here
 (as the constant Attendant and
 sworn Servant unto his prince-
 ly prudence) but with wonder
 reflect upon his Kingly Elo-
 quence, his flowing and (as *Tacitus*
speaks of Augustus) King-
 becoming stile, sweet, pure, acu-
 rate, perspicuous, grave, full of
 copious facility, and elegant feli-
 city, without strained affectation,
 or servile and forced imitation;
 so

So that had he not some naturall difficulties in Pronuntiation, he would have been approved the best Oratour and perfect Master of Language (as he was of Reason) that ever *Britain* yet bred; but who ever with more judgement bethought those things that were to be spoken? or who ever fitted his Consult thoughts with a more handsome and cleane apparell of speech, and maturity of weighed words? This Age shewes not a man able to take up his Princely pen, his style may well be the object of mens wishes, never of their imitation, unto an equality of like perfection.

This his princely prudence receives likewise further illustrations from his *Justice*, in the free and equall administration thereof unto all; some surreptions and corruptions in particular Officers

ficers of State, as they are not
 to be defended, so (whilst men
 are men) they will hardly be a-
 voided: but the sweet influence
 of *His Majesties justice upon all*
appears, in the Peace of His King-
 domes, the serenity of His peo-
 ple, the tranquility of Publique
 affaires, the increase of Trade;
 the growing riches of His Sub-
 jects, and the universall happi-
 nesse of His Government; these
 three Kingdomes being thrice
 happy untill the Helme of Go-
 vernment was wrested out of
 His sacred hands; and now we
 see since these State-emperiques
 have practised upon the body
 politique, with what strong con-
 vulsions and mortall maladies it
 is affected: The best experien-
 ced Physician under Heaven, and
 He onely who could have cured
England from the diseases of her
 distemper, without opening her
 veines, is taken away from her;
 she

She lies now in the hands of young and desperate Practitioners, it is to be feared, unlesse God prevent their violent administrations and corrosive potions, with Antidotes of mercy, in stead of mending her, they will end her health, life, and liberty.

Look upon his true Christian *fortitude*, in the magnanimity of his carrying on with Constancy of Resolution his weightiest Affaires even in their greatest difficulties, in his confidence with Gods assistance to overcome them; in his exceeding patience, in a tollerance (free from despondency) in the greatest molestations and pressures to compose them; and in his matchlesse and Kingly perseverance, even in the *furnace* of affliction, and hottest flames of adversity, (as Gods Cause) to maintaine them; He went unto the Scaffold, *sanguis Apis.*

Apis ad Alvear, as a Bee unto his Hive, with our Saviour, *as a Lamb unto the slaughter*, and cheerfully undrest himself unto his spirituall repose.

Observe his great *temperance*, his exemplary *chastity*, (so rare a vertue in a Prince of so active & firme a constitution) so farre free from uncleannesse, that it had a refined purity from all lasciviousnesse of either gesture or speech: his abstinence in his feeding gave unto him constancy in health, and readinesse unto action, and his sobriety in drinking (whom the Sun, nor all the Sons of Men ever saw overcome or disguised by ingurgitations of strong Liquors) made him unconquerable by Wine or Women.

His divine *cleanness* even in the heat and cruelty of the bloody rage of his Adversaries, is a contemplation will raise us
up

up unto the very top of admiration: whose life (after they had butchered his dearest and nearest Servants) did he take away? how many of his most active & resolved Enemies in his power, did he dismiss with our Saviours caveat unto the blind man, *Sinne no more?* His Majesty in this divine clemency (which yet some interpreted *a cruelty unto Himselfe*) imitating the Father of mercies, who maketh the *Summe of his favour* equally to shine upon the just and unjust, being so farre from procuring or desiring the death of his Enemies, (unto which he wanted not inciting animosities from others) that he often wished that *he could recover those that were already dead.*

Neither are there wanting egregious Monuments of his Kingly *munificence and liberality*; the great acquisitions of his Ser-

(83)
Servants under him shew it, from many of whom notwithstanding, he had the unhappy returnes of ingratitude, desertion, and disloyalty.

And as unto his own Servants he was munificent, so especially unto those who were *set apart for the service of God*, whom (with those religious Kings, *Hezekiah, Josiah, and Constantine*) he encouraged by giving *the portion* of God, and our pious Ancestors, unto them, to recover which out of the hands of sacrilegious persons, he used many pious endeavours, and propounded Compensations which would onely have entrenched upon his owne profit: when former Grants from the Crowne of Impropriations for years determined, *His Majesty* alwaies restored them unto the Church, conceiving his best and most royall right unto the Goods of the
Church

Church (which he was otherwise by the Lawes of this Realme invested of) to be that of Patronage and Disposition; and from this Princely munificence doe I, with all the devotion of an humble and hearty thankfulness, acknowledge to have received a particular encouragement in my profession; *This nursing Father of the Church*, knew the best way to support that, was by Church maintenance: so that by his bounty, the Churches in the three Kingdomes were lifted up out of the mire of contemptible poverty, and Clergy-men of noted piety and greatest abilities of learning, daily increased; so that setting aside some few, either illiterate, wandring, cockbrain'd, discontented or unconscionable Levites, who were in the great reserve of the sacrilegious and rebellious *Jeroboams* of our time, (to secure those two Calves of their

Re-
ry of
80

their Government and Worship which they fought for) no Kingdomes of the World were beautified with so many *Lights of learning and piety* as these Kingdomes.

Observe the divine graces of this glorious King, the unmoveable stability of his *faith*, a firme Rocke; which no stormes of popular rage; no swelling surges of the multitude, nor all the proud billowes of his insulting Adversaries, could alter or unsettle in his pious purpose to preserve the Protestant Religion and the Lawes of this Realme: how great was the intention of his sacred *hope*? and of what exceeding latitude was his *charity*, which included and enclosed his fiercest and most mortall Enemies: But the lively features, and faire lineaments of his graces and virtues are best and more largely drawn out by his owne Pencil,

207
 11111111

 Pencill, *His works praise him in the Gate*, his writings present unto us the heavenly pourtraicture of his divine, large, and grasping Soule; these (what they are wanting in volume, recompensing an hundred fold in worth) are the Repertory of all his Actions, and the truest *Index* of his virtues: that Book is the quintessence of knowing zeal, the storehouse of the ripe & choice fruits of Christian piety: there are the principles of Religion perfectly digested into holy practice: there is the true Princely Image of King *Charles* that *Golden Manuall*, being a stately building of Meditations, Consultations, Essayes, Debates, and Devotions, raised upon emergent occasions, with such judicious artifice of grace, adorned with so rich furniture of piety, enlarged with so many faire roomes and convenient receipts for grace, that it shews

shews his Body was the *Temple of the Holy Ghost*, that there was no corner or vacuity in his great and glorious Soul.

I doubt not (without the height of an *Hyperbole*) to affirme, that in what we have of this holy Kings draught, we are abundantly repaired in the losse of *Solomons* physiques, for here is a shop full of heavenly medicines for all the maladies of the soule: by so much then is their sinne the greater, whose malice hath deprived us of those other later pieces of His Majesty. What already we have is the greatest monument of piety of any Kings (after theirs whose writings become authentique from God, as being *Pen-men of his own divine dictator*) since the Creation, and shall have continuall and unwearied travailes made unto it in all Languages and Kingdomes, by all Men

and

and Women, who know, love, and honour piety, prudence, and all divine and morall graces and virtues, every of which hath its severall atchievement and particular Trophy erected in this one work, which will be as long liv'd as Time.

I conclude this short and generall survey of His Majesties personall virtues (worthy of a just Volume, and exceeding the limits of a Sermon) with that Eulogy and Honour of Praise given unto Constantine the Great by Eusebius, he was most deare unto God, and proposed by him a great and excellent example of an holy and religious life for all mens imitations.

The memory of his piety and glorious reputation of his virtues shall be for ever precious, and whatever Dogs barke against it, alwaies remaine a fixed and shining Scarre of the greatest magni-

vit.
ist. l.
1.

gh Pe-
am, 16.

magnitude in the firmament of
 Honour. And thou carnall Pro-
 phet who walkest by the light of
 thine own eyes, and callest thy
 darknesse light, thou who (as the
 Jewes unto our Saviour) didst
 reach the Vineger and Gall unto
 Gods Anointed in the Agony of
 his sufferings, offeredst that false,
 furious, and forc'd application
 of Scriptures, which thy coun-
 sels must fill up with an inter-
 pretation, (as the event shewes)
 know that there is a lying and se-
 ducing Spirit in thee, that thou
 wrestest the Scripture unto thine
 owne damnation: thou Sorcerer
 and chief Witch of these times,
 full of all subtilty and all mis-
 chief, thou child of the Devill,
 thou Enemy of all righteousness,
 wilt thou not cease to pervert the
 right wayes of the Lord? Thy
 Epicurean and sublunary Divini-
 ty cannot admit that a violent
 death should be a singular testi-
 mony

Isa. 14
 18, 19
 & 20.

Acts 13
 10.

many of Gods favour, yet here
 thou seest it in *Josiah*; wilt thou
 have *all temporall* judgments to
 be punishments due unto sinne?
 will not thy triumphant wicked-
 nesse let thee know, that some
 afflictions are for *Tryals*, and the
 additions of *grace and glory unto*
 Gods Children, and therefore the
 chief marks of Gods favour:
 As in our gracious King *Charles*,
 who was also taken away from
 the evill to come, in Gods mercy
 unto him; which thou eventhou,
 unto the shame and confusion
 of thy face (although thou hast
 hardned it) shalt see in the ap-
 proaching day of *Englands* ca-
 lamity, which in a great part is
 procured and hastned by thy in-
 fernall counsels; thou needst not
 to have given that Scripture such
 a violent stretch so to streine it as
 to make it reach from *Assyria*
 unto *England*, or to travaile so
 farre for a reason why His Maje-
 sty

572
they should not have a royall interment with His Ancesters; the causes were nearer thee, Let me assigne them:

First, it had been a Condemnation of your selves to have allowed him solemne and Kingly Funeralls, unto whom you gave so unjust and cruell a death, that were to build up what you were resolved to destroy.

Next, you could not but know, that the neighbourhood of his sacred earthly remains must needs refrigate the scarce skinn'd sorrowes of London; when they should have such a standing and still present Monument of their former happinesse, in His Majesties peaceable Government; and of their new misery in your Tyranny, which would serve also (this being the place of the greatest confluence) to recrude the grieve of the whole Kingdome, and probably beget such

D

com-

compunction and reluctance in both City and Kingdome, as would testifie it selfe, by their attempt to cast you downe headlong from your new and wickedly acquired Dominion.

Another reason was, lest the nearnesse of his Body whom you murdered, might too frequently offer unto you the horror of your Guilt, and redouble unto you those inward cheques and lashings of your Consciences (which you cannot be without) and so impede and trouble your Counsels.

Eccl. 1.

C. 9.

The *Devill* at the *Oracle* of *Apollo* of *Daphne* could not give his Answers unto *Julian* the *Apostate*, who sent to consult him about his undertakings against the *Persians*, so long as the body of the *Martyr Babylas* lay by him; so it is to be presumed that

2. 3.

the same *Spirit* (which the *Apostle* saith, powerfully worketh in the *Children*

Children of disobedience) might be hindred in his cooperation and influence upon those unto whom he hath consigned the chief exercise of his power in our English world, if King Charles his sacred reliques were lodged so nigh unto them as *Westminster*, and therefore *Windsor* was neare enough.

But from the view of *His Majesties undeniable matchlesse Virtues*, let us passe on unto that of *His sufferings*:

Sinfull envie never failes to give a malicious attendance upon *virtue*, which by how much the more it is illustrious, with so much the greater *rancour* doth she dog and persecute it, and therefore *many are the troubles of the righteous*; and no (meer) man had ever more, then righteous King *Charles*: behold and see if any sorrows and sufferings were like unto His. See one of

the most potent *Monarchs of Europe*, loved at home, and feared abroad, most injuriously and strictly Imprisoned, debarred from the most deare society of the most virtuous and best Wife, from the converse and sight of his most sweet & hopefull Children, from the attendance of his most faithfull Servants, from Gods house, from Gods publique worship, & all Gods Servants, forc'd to cohabite with Beasts, brutish, savage, and wicked Men, & these to be made the Instruments of their cruelty unto him, who were his sworne Subjects and Servants, upon whom all civill and divine obligations of duty and affection unto His Majesty rested, and that upon *pretensions of Religion and liberty*, of which He was the truest and most undoubted Defender; to lie under the weight and wounds of so many scandals, reproaches, wants, and miseries beside

besides the most grievous sense of the sufferings of his Kingdoms and best Subjects, to be daily tortured with so many iterated, unreasonable Propositions, and insolent Demands, to be racked out of his undoubted Royal Rights, to make so many Concessions & such great Condescensions in his propensness unto peace, which notwithstanding his Enemies never meant; to be tormented (if it were possible) unto *perjury, sacrilege, and Atheisme*; and to have no other Conditions propounded for the Enjoyment of his Crownes and Kingdomes, then that which the Devill made unto our Saviour, *All these will I give thee if thou wilt fall downe and worship me*; to offer his owne (that which never was theirs) to deny God, which God gave them him to acknowledge and worship him: These must needs be sorrowes and suf-

16. ferings as beyond expression, so above our conception; most terrible tests, and trials of all his virtues; certainly no man had ever more, and more strict examinations of Gods graces in him, all which he fully answered with a learned and invincible piety; for in all these who ever heard him murmur, repine, or *charge God foolishly*? who ever heard him accuse, raile at, or threaten his most confirmed Foes? with *Job, his eyes still poured out tears unto God*, whose justice in their greatest injustice he acknowledged, and although he vindicated his owne Innocency, (*having wherewith to justifie himselfe before man*) from theirs; yet *not before God*, he cleared the equity of his judgement upon him, for *acting against his Conscience in the Earle of Straffords death*.

But it was the great and crying guilt of these Nations finnes
(*Englands*

(*Englands* principally) which made this righteous man *fall into the pits* of his Adversaries, to ripen Gods judgment upon this Nation, by that great addition of guilt [*the shedding of his innocent blood*] who had so many characters of Gods supreme power and spirituall graces upon him, as must needs make this Crime committed against God, & draw his speedy and unavoidable vengeance upon them for it.

God usually punisheth one sinne by suffering Sinners to fall into others, and those customary finnes accompanied with senselesnesse and impenitency, which fills up *the measure of sin* brimfull for judgment to take it off: so that this pious Prince fell in the very *corruption of Christi-
anity*, which is of farre more malignant aspect, and hath a more malicious influence of impiety upon the actions of men then Atheisme it

selfe, for then men professe *that they know God, yet in their works they deny him*; using the name of *God and Religion*, as Conjurers in their Incantations to perpetrate those things are most contrary unto God, and destructive unto Religion; for as the Devill never doth more hurt then when he appears *in the likenesse of an Angel of light*; so are men never so mischievous, as when they drive on wicked designs under the *shew of Godlinesse*.

Englands former sins which caused this Gods just dereliction, & the abandoning them up unto greater, were their *exceeding luxury*, in turning the *grace of God* (temporal favours) into wantonnes, the long continuance of their peace, the increase of their Trade, riches, and plenty, begot in them a generall insolency and pride, so that whē they waxed fat, like *Jesurun*, they kicked against God,

God, in the Authority and regard due unto his principall Officers, the *Prince*, and the *Priest*: Hence the people of *England* (in their generality) became self-willed, heady, high-minded, and incorrigible, they slandered the footsteps of Gods Anointed, smote him with the tongue, contend'd with Gods Priests; and usurped that sacred Jurisdiction which God had delegated unto them, a those Conspirators did (*Ye take too much upon you ye Sonnes of Levi, since all the people of the Lord are holy*) under pretence of the Ambition of the Clergy; and being like *Elihu's new bottels*, ready to burst, with that liquor of flatuous and superficial knowledge instilled into them by the giddy preachments, and undigested, swelling, and tedious prayers of their *Lecturers*, (who reduced all Religion unto lip-worship, and canting Scriptures.) Hence

came it to passe that condemning
 the old paths, the truth of the
reformation in the *Protestant Religion* they contended unto blond
 to corrupt by their phanatick Al-
 terations, the pure *Doltrine* & E-
 vangelical *discipline* established in
 the Church of *England*, to effect
 which with the more ease, they
 adventure upon *sacriledge* to car-
 ry on that, they must pull down
Episcopacy, (the *fence of the*
Church) and here, the *King*, as a
nursing Father interposing, they
 render Him unable by encroach-
 ing upon his Prerogatives, quar-
 relling him, seize up ō his Strengths,
 Arme, fight against him, imprison,
 and then *Murther Him*; which
last Act of Rebellion, though the
 greatest part of the first Engagers
 may be thought never to have
 intended, yet they may see the
 first violation of their Obedience
 due unto His Majesty punished,
 by a guilt (thus farre) of his Inno-
 cent

cent blood, that that power which they raised, *spile it* ; So dangerous it is to vary from a Christian Principle, or *to do evil that good may come of it*, God onely having power to direct, limit, and determine any evill action : so that look over the pedigree of *Englands* sins through the severall descents thereof, and you will find it thus, *Peace* begot *wealth*, that *plenty*, that *pride*, that *vanity*, that *curiosity*, that *contention*, that *hate of the Clergy*, that *Sacriledge*, that *the downfall of Bishops*, that *the contempt of the KING*, that *War*, that *imprisonment*, and that *the murder of the King*, a murder, the most horrid murder that ever the Sun saw, for Subjects to take away their *King's* life, without the prescription of a single example, or a law ; nay, even against all laws divine and humane, to Try him after the form
of

of a Judiciary proceeding, this is to entitle God unto the greatest sin ; *to establish iniquity by a*
 19.7. *Law*, and to make God such as themselves : Thus the *Jews* dealt with our Saviour, *We have a Law, and by that Law he ought to die, because he made himself the Son of God*, although there was no such Law ; but a new-made Law, a *Juncto-law*, *Straffords law*, *Canterburies law*, the *King's law* (consequent Laws ; Laws without names or cognizance) made because he was KING. Neither doth their power any more prove the equity of this Fact (the great scandal of the Christian name, and height of Anabaptistical fury) than the Devils power (which is from God) doth justify his malice (which is from himself.)

They have now indeed made King *Charles* a glorious King, prov'd him glorious in his personal

sonal Vertues, glorious in his divine Graces, but most glorious in the Christian Constancy of his glorious *Sufferings* for Gods Cause, the true Protestant Religion, and the Laws and Liberties of the three Kingdomes: thus hath God extorted a truth from them; for this spake they not of themselves, but (God forcing their testimony) they prophesied.

As we have seen His Majesties sufferings and their causes, our sins, so let us reflect upon their punishments; as the Springs from which our sorrows should arise. The exceeding avarice and hypocrisie (two noted Court-sins with which the greatest Christian Prince *Constantine* was abused) of the State-Grandeess, the deep pits wherein they laid the farall snares into which pious King *CHARLES* fell, will be visibly punished, so: God will not be

be mocked. The *pride, vanity,*
sacrilege, rebellion, and the *cruel*
murder of His Majesty will
 have particular judgments le-
 vell'd against these sins; every
 mans sin even of those who have
 fought for His Majesty, who
 have yet fought against him by
 their sins, hath given force unto
 this great stroke and wound gi-
 ven unto these Kingdoms in His
 Majesties death; and therefore
 ought every man to proportion
 his sorrow unto his sins. As
 King *Josiah* from *Judah*, so the
 strong Baricado King *Charles* is
 taken away betwixt Gods judg-
 ments, and this Kingdom, the
 great and wide In-let of all mi-
 sery is made by his death, could
 our sorrows answer them, like a
 Torrent, it would overflow all
 the banks of Reason, and grow
 too big to be carried away by the
 channels of our senses: behold
 every spring of *Jeremiah* and *Ju-*
dahs

dash sorrow open, to send forth these flowing streams of affliction upon us, and all arise from the same head, *The breath of our Nostrils, the Anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the Heathen.*

Those heavy judgments which the Prophet *Jeremiah* foresaw impending, and after came to pass by King *Josiab's* death, are in a great part by King *Charles* his death already come upon us. Gods House, his beautiful house, is laid waste, the Heathen have *Lam. entred into the Sanctuary, they & 2.7 have made a noise in the House of the Lord as in the day of a solemn Feast* : So that they who in the beginning pretended God, Religion, the Church, [their Cause] have dealt with us as that Faction among the Jews, who called *Jos. 8. themselves The Zealous, in the Jud. 1. war with Titus did under presence* of

of defending Religion and the Law they possessed themselves of the Temple, yet were themselves the first who put fire with their own hands into the holy places.

How hath the avarice and carnall interests of the Teachers of these times corrupted the purity of our Religion, as Judahs, so
 1. 14. *Englands onely Prophets have*
 13. *seen vain and foolish things for*
her, and they have not discovered
her iniquity, to turn away her cap-
tivity, but have seen for her false
burthens and causes of banishment;
they have shed the blood of the just
(K. Charles) in the midst of her
 5. *Englands greatest Adversaries*
are chief, and her Enemies pro-
 8. *spier; Servants do bear rule over*
us, and there is none to deliver us
out of their hand.

5. *They that did feed delicately are*
 12. *desolate in the streets, they that*
were brought up in scarlet embrace
dunghils. Princes are hanged by
 their

*their hands, and the faces of the
 Elders are not honoured. War, de-
 solation and famine, with their sad
 effects, foretold in these La-
 mentations, appear in our Hori-
 zon already like Elihu's little
 Cloud, which will shortly over-
 spread our whole English firma-
 ment; and all these calamities
 have and will fall upon us, be-
 cause the Crown is fallen from our
 Head; the British Josiah, King
 Charles is taken from us, and we
 have no comforter; and how great
 and just causes of our sorrows are
 all these Calamities? But let
 this sorrow have the full advan-
 tage in its fall, (to adde motion
 unto all the turning wheels of
 our afflicting griefs) the fall from
 our great happiness in his Maje-
 sties Government: Let London, let
 England, let Scotland, let Ireland,
 let every of them Remember (as
 Jerusalem did) in the dayes of her
 afflictions and her miseries, all
 the*

5.1

1.9

1.7.

the pleasant things that she had in
 the dayes of old. All the pleasant
 things they had in the blessed
 dayes of King Charles his blessed
 Reign, the glory and truth of her
 Religion, the just execution of
 her Laws, her peace, her riches,
 her plenty, her liberty at home,
 and her protection and honour a-
 broad. England was the perfection
 of beauty, and the joy of the whole
 earth. The Kings of the earth,
 and all the inhabitants of the world
 would not have believed that the
 Adversary and Enemy should
 have entred into the Gates of (our)
 Jerusalem, London, that Churches
 should be turned into stables,
 Gods Houses made Courts
 of Guards, the Royall Palaces
 made Garrisons, the Tythes (the
 portion of Gods Ministers) made
 the Souldiers salary; that the
 Law should be turned into worm-
 wood, our Religion and Liberty
 measured out unto us by the
 Pikes.

Pikes length, the decisions of the Sword become the Principles of Faith, and that (which is the cause of all this) mechanick persons, Trades-men (who will certainly marr, never can mend, so great concernments, they never before handled or were acquainted with) the sole Moderators of Publick affairs, and the chief Princes and Potentates of our Kingdom.

But now *The glory is departed from (our) Israel, the Arke of God is taken, and how is England become a Widow ? made a prey unto cruel people, and skilful to destroy, who daily force and prostitute her unto their wicked purposes : for these things let England (and every true-hearted Englishman) say, I weep, mine eye, mine eye runneth down with waer, because the Comforter (King CHARLES) that should relieve my soul is far from me.*
The

*The breath of our Nostrils, the Anointed of the Lord, &c. The life of our Religion, of our Laws, of our Liberties, is taken from us; the Image of Gods power in supreme Authority, Indemnity, & Inviolability, is taken from us; our Physition, our nursing Father, our Comforter, our Protector, is taken from us, & for our sins was taken in their pits, so that now we want the wings of his protection among these Heathen among whom we live; we are now made very Slaves unto the worst of Heathen, a people without God, without Faith, without Law, without Rule, without Reason, without Humanity, without all these and whose unruly will only, i unto them all these. These calamities are all fallen upon us, because *The breath of our Nostrils, &c.* pious King Charles is lost. taken from us like Elias in a fiery
 73. Charriot, (or as Constantine the Great*

Great after his death was impressed on a Coyn pluck'd up by a divine hand) into Heaven, that his eyes might not see, nor his righteous soul be afflicted with all the evil which is come upon us to consume us ; wo unto us for we have sinned. These are but the contracted heads of those miseries, which we shall all read over in the vast Volumes of our approaching woes ; and justly bespeaks such sorrows as might transform us into *Niobes*, make our heads *Rivers of sorrows*, and our eyes *Fountains for continual tears*.

The Lord in mercy look upon us, and wipe away these tears from our eyes, and their causes, our sins from our souls ; and since *the blood of the Martyrs is the seed of the Church*, in mercy unto his Church restore the seed of his Martyr King *Charles the First* unto the Government of these Kingdoms, that Religion,

Peace and Liberty may be restored unto us : I conclude these ours, as the Prophet doth his Lamentations, *Turn thou unto us, O Lord, and we shall be turned ; renew our dayes as of old, if thou hast not utterly dejected us ;* Hear our prayers, O Lord, for thy Sons sake, unto whom with the Holy Ghost be ascribed, &c.

F I N I S.

